MINUTES

OF THE

SIXTY-FIRST ANNIVERSARY

OF THE

Miami Association,

OF

REGULAR BAPTISTS,

HELD WITH THE NETTLE CREEK CHURCH,
September 9th, 10th, and 11th, 1859.

LEBANON, OHIO:
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1859.

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OF THE

MIAMI ASSOCIATION, HELD WITH THE NETTLE CREEK CHURCH, SEPTEMBER 9TH, 10TH, AND 11TH, 1859.

1. Introductory Sermon, by Elder Hezekiah Stites, from 2nd Corinthians, 4th chapter and 5th verse.

2d. The letters from the several Churches were read, and their Messengers' names enrolled as follows:

CHURCHES, MINISTERS, AND MEETINGS.	MESSENGERS.	Received by Baptism	Received by Experience	Received by Letter	Restored	Dismissed	Excluded	Deceased	Total	Contributions
Elk Creek, 4th,	J. Berry,									
EDMOND STEPHENS.	S. Long,									
	John Kelly	2	..	..	..	..	..	1	39	$2 00
Bethel, 3d,	Elder, H. STITES,									
H. STITES	J. Parker,									
	H. Rice,	5	..	..	1	..	..	2	48	1 50
	N. Clark	..	..	1	..	..	..	2	12	1 00
Todd's Fork, 2d,	Letter, but no Mess.									
Tapscott, M.H., 3d,	I. Moses,									
S. WILLIAMS	J. Hartley,									
	B. Potter,									
	J. Cox	..	..	..	..	..	..	1	44	2 00
Mt. Pleasant, 1st,	James Baird,									
E. STEPHENS	S. Henkle	1	..	1	..	..	..	..	27	1 60
Sugar Creek, 4th,	M. Allen,									
S. WILLIAMS	J. Popenoe,									
	B. F. Allen,									
	A. Stephens	9	4	..	..	8	..	1	73	3 00
Winchester, 3d,	Eld. THOS. CHILDERS,	1	..	..	1	..	..	..	24	50
West Lebanon, 2d,	Elder, S. WILLIAMS,									
S. WILLIAMS	J. S. Sellers,									
	D. Corwin,									
	J. Corwin	..	2	..	..	..	..	4	64	4 10
Mt. Bethel, 2d,										
MAHLON MORRIS	No Letter or Mess.	..	..	..	..	..	..	..	15	....
Middle Run, 2d,	J. Watson,									
B. LAMPTON	I. Austin,									
	Gerrard Buckles	1	..	..	..	2	..	1	40	3 00
Nettle Creek, 1st,	J. C. Phillips,									
S. WILLIAMS	A. Varner,									
	P. Comer,									
	A. Pence	9	..	..	..	..	..	..	93	4 20
Clear Creek, 1st,	G. Carmony,									
B. LAMPTON	J. Blackford,									
	Thomas Tibals	9	..	6	..	..	..	..	16	1 45
		37	6	8	2	10	..	12	495	24 35

3. After calling the Messengers' names, Elder H. Stites was chosen Moderator, and Elder S. Williams, Clerk.

4. Minstering brethren of our faith and order, were invited to a seat in the Association.

5. A door was opened for the reception of Churches; whereupon, the Clear Creek Church, formerly a member of this body, presented itself for admission in the Association, which request was granted, and the hand of fellowship given to her Messenger by the Moderator.

6. Elder William Butler was appointed to preach on the stand to-day.

7. Correspondence from sister Associations called for, and presented by their Messengers.

Scioto, by their Messenger, Elder G. N. Tussing.

Muskingum, by their Messenger, Elder William Butler.

8. Brother Joseph Parker was appointed to write the Corresponding Letter, and present it to-morrow.

10. Elders D. Scofield, John Lewis, G. N. Tussing, and E. Stephens, were appointed to preach on the stand to-morrow.

11. Brethren Joseph Parker, Mason Allen, James Popenoe, and Elder S. Williams, were appointed Messengers to the Scioto and Muskingum Associations.

12. Brethren I. Moses, J. Hartley, and J. Baird, were appointed to arrange the business for to-morrow.

Adjourned until 9 o'clock to-morrow, A. M.

Praise and Prayer by the Clerk.

Saturday Morning.

After praise and prayer by Elder Lewis Seitz, proceeded to business as follows:

1. Bill of arrangement read, and adopted for the order of the day.

2. The Corresponding letter called for, read and adopted.

3. Brother Joseph Parker was appointed to write the Circular for next year.

4. The following brethren were appointed to receive and distribute the money for minutes and correspondence, J. Hartley, I. Moses, and J. Baird.

5. The Clerk was appointed to superintend the printing and distribution of the minutes.

6. Elder S. Williams to preach the introductory sermon next year, and H. Stites in case of failure.

7. Elders D. Scofield, E. Stephens, S. Williams, and Lewis Seitz, to preach on the stand to-morrow.

8. Appointed the next Association to be held with the Middle Run Church, Greene Co., O., on the road leading from Waynesville to Bellbrook; to commence on the Friday before the second Sunday in September, 1860, at 10 o'clock, A. M.

9. Adjourned to the time and place aforesaid.

Praise and prayer by the Moderator.

HEZEKIAH STITES, Moderator.

SAMUEL WILLIAMS, Clerk.

["Behold, how good and how pleasant it is for brethren to dwell together in unity." Thanks to the Lord, for the love, peace, and union that prevailed throughout the meeting. CLERK.]

MINISTERING BRETHREN PRESENT.

Thomas Childers,	Hezekiah Stites,	Lewis Seitz,
John Kingham,	John Lewis,	William Butler,
Edmund Stephens,	G. N. Tussing,	Daniel Scofield,
Cephus McClelland,	Joseph Parker,	Samuel Williams.

CIRCULAR LETTER.

The Messengers of the Miami Association of Baptists, to the Churches whom they represent.

Beloved Brethren in the Lord :—We are permitted to address you by this our annual letter, in which we design to stir up your pure minds by way of remembrance of some of those important truths, which the great Spirit of truth has taught you in days gone by. There can be no effect, without a cause. Since the transgression of Adam and Eve in the garden of Eden, all their children come into the world sinners: sinners by nature, and consequently, become sinners by practice: helpless sinners; for a corrupt tree cannot bring forth good fruit. "Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. 13 and 23." All men in their fallen state, are at war with their Creator. "The carnal mind is enmity against God." If any of the apostate children of Adam become righteous, and fit to dwell with a holy God, there must be a cause for the great change. Where shall we find the cause? Shall we find it in man, or his acts, or in a combination of men, with their acts combined? Nay; the cause cannot be found in creatures, neither high or low; good or bad. If we would find the cause, we must look up to the great Author of creation, who alone is the Author of the salvation of lost perishing sinners. Before the earth was made, or the sun was placed in the firmament, God did of his own abounding grace, predestinate the salvation of untold millions of Adam's race; together, with all the means to accomplish that great and glorious work. Then was that covenant established, which is "ordered in all things, and sure." In that covenant, Jesus, the head and life of the Church did actually exist, and stand as the surety and representative of his people before any of them were created; for he is their Maker and their Husband; for the mouth of the Lord hath so spoken.

In the fullness of time, the holy child Jesus was born in the city of Bethlehem, and the soul inspiring news was published by angels from Heaven, in the hearing of astonished Shepherds; while a multitude of heavenly choristers join in the thrilling lay, and sing—

"Glory to God in the highest, and on earth peace, good will toward man." But, in order that sinners may be raisen from death to life, and from earth to heaven, Jesus had to come from heaven to earth, and sink from life to death, and through death, to the dark and cheerless tomb. But, when amidst the convulsions of nature, he cried—"It is finished," and expired on the cross—he paid the debt of all his people, past, present, and to come, and thus fulfilled his promise by the mouth of Zechariah—"I will remove the iniquity of that land in one day," Zech. 3 and 8. How sad were the hearts of his disciples, while their Shepherd slept in the grave—"But lo! what sudden joys we see: Jesus the dead revives again!" By his resurrection, we are assured, that he has satisfied the claim that law and justice had upon him as our surety.

And now, brethren, while we sometimes look at the king of terrors with fearful hearts, let us remember that the King, who is over all kings, and who is *our* King, hath met him, and robbed him of his sting, and made him a friend to us in the place of an enemy.—And when we look into the gloomy grave as we stand by its side, while the lifeless form is being deposited there—let us remember, that the body of Jesus, our Almighty Saviour, once lay in the cold tomb; but the tomb could not hold him; and, as we are members of his body, of his flesh, and of his bones—neither can the grave hold us beyond the time fixed by his eternal decree, "when all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." But, in order that sinners may become acquainted with Jesus, and the glorious work accomplished by his death and resurrection, they must be born again; "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—No Sabbath school, no Missionary Society, no means that men can use, can ever produce one spiritual birth. The work is the Lord's, and the Lord's alone. "It is the spirit that quickeneth"—is the testimony of the "faithful witness." In this new or spiritual birth, there is a great change wrought in the sinner. The dead, hear the voice of the Son of God and live. The blind eyes are opened—the deaf ears are unstopped—the heart is circumcised—the man that hated God and his people, is brought to love them both—and the man who was formerly disobedient, now enquires—

"Lord, what wilt thou have me to do?" An answer to which he may find in the New Testament. He will find in that book, that he is called upon to come out from the world and their practices; to walk in the ordinance of baptism, and of the Lord's supper; to fill his seat among the saints of God, when they meet to worship their Lord and Master. To follow peace with all men, and holiness, without which no man shall see the Lord.

And now, brethren, suffer a word of exhortation. Avoid all questions that will gender strife in the household of faith. "Let us pursue the things which make for peace, and things whereby one may edify another." We are all imperfect creatures. "We know but in part." Doubtless, there are some things, about which christians may differ, and still be christians. The strong ought to bear with the infirmities of the weak; and not seek to please themselves. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."—Let us remember that this is not our home, but that we have a home above, a house not made with hands."

"Discord and strife are banished thence,
Distrust and slavish fear;
No more we hear the pensive sigh,
Or see the falling tear."

CORRESPONDING LETTER.

The Miami Regular Baptist Association, to the several Associations with which she corresponds, sendeth brotherly love, and Christian salutation:

VERY DEAR BRETHREN IN CHRIST:—Through the long suffering and tender mercies of that God, who rules all things after the counsel of his will, we have again been permitted to assemble in an associated capacity, that we might pay our adorations to His holy name, and hold sweet counsel together, and converse with His dear children here in this vale of tears; and to sing of His goodness, and talk of His power. Dear brethren, help us to praise the God of Salvation, that He has not left Himself without witness, in that He doeth good, in sending rain from Heaven, filling the hearts of His poor tempest tossed and wayworn children with food and gladness; and is still manifesting His saving power in some of our churches, by calling in some of His wandering sheep to the fold of Christ.—Our session has been a harmonious one; and our hearts have been made to rejoice by the coming of your Messengers unto us, in the fullness of the blessings of the Gospel of Christ: and we earnestly solicit a continuance of your friendly correspondence. Our minutes will show you the state of our Churches, and the place of our next session. And now, dear brethren, may the grace and power of Israel's God keep all of our hearts and minds perfect in Christ Jesus; and bring us unto His heavenly kingdom and glory, is the prayer of your humble sister in Christ. FAREWELL.